

suppose the existence of an Infinite, All-comprehending Spirit which runs through all things and makes all things possible, of one Living God who loves us ; that we know Him and know Him directly; that our apprehension of God is Hot of the nature of a mere belief—a belief which, however necessary and deep-rooted in the human soul, may or may not have a real object answering to it; that our knowledge of the world is really His knowledge. To our own varied faculties, therefore, God stands revealed as the Prime Reality, the soul and the All-Soul being in direct and sympathetic touch. To our own faculties, God is revealed as inseparably and indissolvably bound to the human soul like the mysterious yet natural linking of the eye to light, the ear to sound and the lung to air. To our own faculties—our common reason, our common conscience, our common emotion, our sense of cause, our moral sense and our sense of beauty—God is revealed as the fountain-source of power, wisdom, love and righteousness. Quickened the faculties of the scientist, he begins to reveal the methods of God. Roused the faculties of the philosopher, he begins to discern the wisdom of God.

Appeal to the
faculties of the historian, he begins to prove
the purposes
of God. Touch the faculties of the poet, he
begins to sing
the beauty of God.
Our knowledge as human beings, being
however limited,
be we scientists, philosophers, historians or
poets, our under-
standing of the nature and essence of the
Supreme Being
must necessarily be limited. Our idea of God
may contain
nothing which is not true of Him and may
omit nothing
which is essential for our **sp**iritual welfare
that we should
know regarding Him. But it is impossible
that it should
"be a complete and exhaustive idea of Him.
We have scarcely
a complete and exhaustive idea of anything
and least of all
can we have such an idea of the infinite and
inexhaustible
source of all being. God alone can have a
complete and